(20) N10

THE Sinner a Traitor TO HIS KING and COUNTRY. IN A SERMON

Preach'd in the

Cathedral-Church of *Winchester*,

AT THE

ASSIZES Held there, *July* 24. 1700.

By *ROBERT EYRE*, D. D. Fellow of the College near *Winchester*.

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To the Right Worſhipful

EDWARD CHUTE, Eſquire,

High Sheriff of the

County of *SOUTHAMPTON.*

Honoured SIR,

THat which was at firſt Preach'd upon your Requeſt, and is now Publiſh'd by your Command, hath a juſt Claim to your Patronage: And I cannot but lay hold of it as a particular Advantage to my Sermon, to have it recommended to the World under the good Eſteem of a Perſon whoſe exemplary Vertue and Sobriety, and whoſe zealous regard for the Honour of God and Religion, do ſo eminently diſtinguiſh his Character in that Diſſolute and Profane Age wherein we live.

'Tis for want of more Examples of this kind, that Diſcourſes of this nature are not only uſeful, but neceſſary: And till more of the Men of your Rank and Quality amongſt us are happily convinc'd of this important Truth, That to ſerve God

is the most effectual means they can use for the Service of their Country; and, That to be good Christians is the very best proof they can give of being good Patriots, we can have no very comfortable Prospect of the lasting Blessings of that Peace and Prosperity which we now enjoy.

This (Sir) *is a Truth of which I know you are throughly persuaded: for you have not only profess'd it with your Mouth, but exemplify'd by your Practice, having throughout your different Stations in the World let both the Court and Country see, that good Inclinations, cultivated by a good Education, are able to secure a Man against all those Temptations to which any the most hazardous Circumstances of Life are obnoxious.*

That you may long live to enjoy the inward Comfort and Satisfaction of your own Vertue here, and receive the Reward of it hereafter, is the sincere Wish of

(SIR)

Your most Faithful,

Humble Servant,

ROBERT ETRE.

1 Sam. XII. 25.

But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King.

THeſe are the Words of *Samuel*, which he ſpake to the Children of *Iſrael* at *Gilgal*: and the Occaſion of them was this. The *Iſraelites*, according to that wonted Inconſtancy of Temper which was ſo very remarkable in their Character, being now weary of their former Government, had requeſted of *Samuel* to ſet a King over them: which Requeſt of theirs although we find branded in Scripture as ſinful and a *great Wickedneſs* in them, we muſt not from thence conclude, as ſome have unwarily done, that Monarchy, as ſuch, is a Form of Government which of all others is the moſt diſpleaſing to Almighty God; for 'tis plain, that God himſelf had long before this decreed a Sceptre to *Judah*: and in purſuance of that Decree we are expreſly told by *Moſes* (*Deut.* 17.) what ſort of King he was to be, whom the Lord their God ſhould chuſe for them. So that it was not ſo much the matter of their Requeſt, as the peeviſh manner of

of addreſſing it, and the undue Motives from whence it proceeded, whereby they offended. And it cannot well eſcape the Obſervation of any one, who rightly weighs all the Circumſtances of the Story, that it was their ſeditious Humour of Innovation, their Diſtruſt of God's Providence, and their fooliſh itch of Conformity to other Nations, which made them chiefly criminal in this caſe. But to paſs by this Remark.

Being now gratify'd according to their own hearts Luſt, and having a King appointed over them, *to judge them, to go out before them, and to fight their Battels for them*, as they themſelves had deſired; leſt they ſhould from hence too confidently preſume upon their preſent Eſtabliſhment, they are adviſed by *Samuel* what Courſe they ought to take in order to their future Security. For this purpoſe, he exhorts them in this Chapter, *To obey the Voice of the Lord, and not to rebel againſt his Commandments*; but to *fear him and to ſerve him in truth with all their heart*: for *this* (ſays he, *ver.* 23.) *is the good and the right way*: this is the only means whereby ye can ſecure to your ſelves, and to your King, in whom ye now ſo greatly rejoyce, the Favour and Protection of that *God who hath* already *done ſo great things for you.* Whereas,

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on the contrary, if you withdraw your Obedience from him, and continue to follow your former ſinful and rebellious Courſes, *If ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King.*

This is the full Scope and Deſign of the Words, as they lie before us in the Text, and as they more immediately relate to the State and Condition of the *Jewiſh* Nation, to which they were originally apply'd. But if we take them out of their Hiſtory, they will be altogether as inſtructive to any other People, or Nation, or Kingdom whatſoever: And without that Spirit of Prophecy, wherewith the Inſpired Author of them was endued, we may ſafely reſolve them into this General Propoſition; *viz.*

That Sin and Wickedneſs is the certain Cauſe of Publick Calamities to a Nation, and effectually conduceth to the final Ruin and Deſtruction thereof.

The Truth of which Propoſition hath been ſo univerſally acknowledged, and ſo long experienc'd in the World, that I need not much labour the Proof of it. But becauſe there are ſeveral Truths of this nature, which although they cannot be conteſted, are yet for the ſake of bad Memories fit ſometimes to be inculcated, give me

leave,

leave, in a few words, to remind you of the Certainty of it,

1. From matter of Fact:

2. From the Reaſons upon which it is founded.

And 1. To ſhew the Truth of this Obſervation in point of Experience, we need only appeal to the Hiſtory of all the Nations that were ever yet in the World. For, *If we aſk of the Days that are paſt, which were before us ſince the Day that God created Man upon the Earth; if we aſk from the one ſide of Heaven unto the other*; we ſhall find Evidence ſufficient to convince us, that National Sins were always the Forerunners of National Judgments: and that, accordingly as the Iniquity of a People did abound, and waxed worſe and worſe, ſo in proportion to that, did their Calamities encreaſe upon them, even to the final Ruin and Diſſolution of their Government.

There are very notable Remarks to this purpoſe to be met with amongſt the Heathen Hiſtorians themſelves: but becauſe they, for the moſt part, conſider'd the outward Means and viſible Cauſes only, whereby the Decay and Fall of States and Empires was effected, without taking the Juſtice of God's Providence into their account; let us confine our Obſervation, in this point, to the *Jewiſh* Hiſtory. And from thence

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We are so often and so clearly inform'd of the Truth of what is here asserted, that we read of no Judgments denounc'd or executed upon any City, or People, or Nation, throughout the whole Bible, but it was always on the account of those Sins and Wickednesses which they were guilty of.

And as to the State and Condition of the *Jewish* Nation it self, 'tis notoriously evident, how that all along suffer'd and sunk under the weight of its own Iniquity, till at length, by reason of the crying Guilt and many heinous Provocations thereof, it became *an utter Desolation, a Curse, and a Reproach, a Hissing and an Astonishment*, to all the World: And so it continues to this very Day; the once famous fenced City of *Jerusalem* having *not* now *one stone left upon another*, nor any thing remaining of all the *ancient Bulwarks and Towers thereof*, but the very Rubbish of them only, to be a lasting Monument of the just Vengeance of God against a *sinful Nation, a People laden with Iniqnity, and a seed of evil-doers.*

And if the *Holy one of Israel* spared not his own chosen and peculiar People upon this account, what then have we or any other People to learn from hence, but to tremble under the Consideration of so terrible an Example? but to *hear and fear, and do no more presumptuously?*

For what happen'd to the *Jewiſh* Nation in this caſe, may be very juſtly expected by every other ſinful Community whatſoever, under the like guilty Circumſtances; and that upon theſe two accounts:

1. Becauſe the Juſtice of God's Providence is more eſpecially concern'd herein.

2. Becauſe Sin and Wickedneſs, as ſuch, hath a natural tendency in it towards the Ruin and Deſtruction of any Government wherein it is ſuffer'd to abound.

Firſt then let it be conſider'd, that the Juſtice of God's Providence is more eſpecially concern'd in the preſent temporal Puniſhment of a wicked and rebellious Nation. As to particular Perſons indeed, we cannot ſo certainly conclude that they ſhall be always puniſhed for their Sins in this Life, becauſe God hath appointed a more ſolemn Day wherein he will call them to an account for what they have done: And if he ſometimes permits them to go unpuniſhed here, the Equity of his Proceeding will be ſufficiently accounted for before his juſt Tribunal hereafter. But God cannot deal thus with Nations and Publick Societies as ſuch, becauſe they (as hath been uſually obſerved upon this occaſion) are not made to be immortal; but ſhall all be diſſolved before the great Day of Retribution comes. Since there-

therefore they are not capable of any future Account, 'tis reaſonable to expect that *the Judge of all the Earth* will do himſelf Right by puniſhing them in this World, and vindicate the Honour of his Juſtice by bringing thoſe Publick Judgments and Calamities upon them which by their Publick crying Sins they have deſerved.

How long a patient and long-ſuffering God may ſometimes defer the Execution of his fierce Anger in ſuch a caſe; or how far he may think it moſt ſuitable to the wiſe ends of his Providence, to reſerve one wicked Nation to be the Scourge and Puniſhment of another, is not for us to determine: but that *God, to whom Vengeance belongeth*, will ſooner or later avenge himſelf upon a ſinful Nation *for the Wickedneſs of them that dwell therein*; and when *the meaſure of their Iniquities is full*, will *plague them for their Offences*, and *make the power of his Wrath to be known* amongſt them; is as infallibly certain, as it is that *he governs the World in righteouſneſs, and ruleth over all the Kingdoms of the Earth.*

And let not any ſtiff-necked and rebellious People harden themſelves in their Wickedneſs by reaſon of their preſent Impunity, and *fully ſet their hearts to do evil becauſe Sentence is not ſpeedily executed upon them*; for the Divine Vengeance will moſt certainly overtake them at one

time or other: and if it lingereth for a ſeaſon, 'tis generally with this great Diſadvantage on their ſide, that it falls the heavier when it comes.

But abſtracting from the Juſtice of God's Providence in this caſe, 'tis apparently evident,

2. That Sin and Wickedneſs, as ſuch, is naturally deſtructive of Humane Society; and by a proper Efficiency directly tends to the Decay and Ruin of a Government.

To be juſt to this Argument, I might here detail the ſeveral publick Inconveniences which each particular Vice brings along with it; and ſhew, for inſtance, how Pride and Ambition, and Worldly-mindedneſs, are apt to whet up the angry Paſſions of Men, to ingender *Strife and Envying* amongſt them; and in conſequence thereof, to bring on *Confuſion* (as St. *James* obſerves) *and every evil work*; how Luxury and Idleneſs are the certain Cauſes of Poverty and Want; and how that generally prompts Men to Acts of Oppreſſion and Injuſtice, to Rapines, Murthers, Thefts, and all ſorts of Violence; and how Intemperance and Luſt naturally tend to make a *Sin-ſick and unſound* Nation, even without a Metaphor; and to propagate thoſe Diſeaſes, and Infirmities, and putrified Sores, which are commonly obſerved to debilitate the Genius,

Genius, and corrupt the very Strain of a ſtout and warlike People, till at length they become weak and defenceleſs, and fall an eaſie Prey to every the next Invader.

But the bare hint only of theſe things may be ſufficient for our preſent Obſervation: although if any farther Evidence were required in this point; it is obvious to be met with from the common Senſe and Experience of all Mankind: from whence it hath paſs'd into a ſtanding politick Maxim amongſt all wiſe Nations whatſoever, to reſtrain the Growth of Wickedneſs and Vice amongſt them; and that not ſo much upon account of the Guilt and moral Turpitude thereof, as becauſe of the fatal Influence which it is always known to have upon the Peace and Welfare of the State.

For the miſchievous Conſequences hereof are ſo very viſible, that the *Florentine* Politician himſelf could not but take notice of them, and accordingly direct his Prince to provide againſt them; and yet 'tis plain that his celebrated Scheme of Policy was far enough from being founded upon any Religious Principle: nay, that very Atheiſtical Objection, whereby it hath been ſuggeſted, that Religion is nothing elſe but a piece of State-Policy, in order to awe Men into good Manners, and to prevent thoſe

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Extravagancies which the unbridled Luſts and Vices of Men would otherwiſe lead them into; is a clear Acknowledgment of the Humane Wiſdom, and Publick Uſefulneſs at leaſt of this ſuppoſed Project. And thus much we may learn to our preſent purpoſe, even from the Confeſſion of Atheiſtical and wicked Men themſelves, That the Wickedneſs of a People is always found to be of ſuch pernicious Conſequence, that no Government can long ſubſiſt under the licentious and avowed Practice of it.

A Toleration of Religion is what we have heard pleaded for, and approved of as a Politick Expedient for quieting the Minds of Men, and for uniting the divided Intereſts of a Nation, in order to its greater and more confirm'd Strength and Security: but a Toleration of Irreligion, a Toleration of Vice and Debauchery, and all ſorts of Immorality, was never yet permitted in any Kingdom whatſoever, that we read of, unleſs in the Kingdom of *Satan* only: and yet even there alſo there are, it ſeems, ſome Vices and Irregularities which the Devil himſelf cannot ſafely allow, without the utmoſt hazard of Ruin and Confuſion to his Government.

So that whether we call to remembrance the Times that are paſt, and from thence reflect upon

upon the uſual Juſtice of God's Providence in this caſe; or whether we conſider the bare Tendency of the thing it ſelf; the Propoſition abovemention'd will ſtill be found true and undeniable, (*viz.*) That Sin and Wickedneſs is the certain Cauſe of Publick Calamities to a Nation, and effectually conduceth to the final Ruin and Deſtruction thereof.

This therefore being laid down as a ſtanding and eſtabliſh'd Truth, let us now apply the ſerious conſideration hereof to the preſent melancholly Circumſtances of that ſinful Nation whereunto we belong.

And what a black and diſmal Proſpect, both of Sin and Ruin, have we here before us, whilſt we contemplate that lewd, profligate, and profane *Spirit that now worketh in the Children of Diſobedience!* by means whereof, our National Guilt is become ſo very clamorous and provoking, that we ſeem juſt ripe for Judgment, and the very *Veſſels of Wrath, fitted for Deſtruction.*

O Tempora! O Mores! hath, I confeſs, been a conſtant Theme of Declamation in all Ages of the World; and even that *Life and Immortality which is brought to light through the Goſpel* hath not been able to prevail ſo far againſt *the Power of Satan, and the Rulers of the Darkneſs of this*

this World, but that there have been ſtill many unrighteous, unholy, and *ungodly men*, *walking after their own Luſts*, and ſuch as were *Enemies to the Croſs of Chriſt*, at all times and in all places of the Chriſtian Church. Nay this is no more than what our Bleſſed Saviour and his Apoſtles propheſied aforetime; and if we find the unhappy effects of this Prophecy in a great meaſure fulfill'd in our Days, we have been long ſince forewarn'd *not to look upon it as if ſome ſtrange thing had happen'd unto us*. Yet this however ſeems ſomewhat ſtrange and ſurprizing in the Obſervation, that Iniquity ſhould ſo univerſally abound amongſt us, at this time eſpecially; and that a Nation ſhould lie under the Guilt and Reproach of ſo general a Corruption both of Faith and Manners, wherein the moſt pure and undefiled Religion, and the very beſt Chriſtian Church in the World is eſtabliſhed.

The corrupt Principles and Practices of Men in former Ages might be in a great meaſure owing to the many groſs Superſtitions and looſe Doctrines of the *Romiſh* Church; and the Madneſs and Confuſion of the late Times hath been pleaded as ſome ſort of Apology for the Wickedneſs of the Men of that Generation. But God be thanked, we are now left without any manner of Excuſe of this kind; *we have now no*

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cloak for our Sin upon either of theſe Accounts: and yet, to our ſhame, it may be obſerv'd, that Irreligion and Profaneneſs, and a profeſs'd Contempt of Chriſtianity and its Divine Author, was perhaps never ſo openly countenanc'd, never ſo faſhionably abetted in any one Baptized Nation under Heaven, as it ſeems to be with us at this very Day: nor was the *Seat of the Scornful* ever more highly advanced in any one Age of the Church, from the very time that *the Myſtery of Iniquity* firſt began to *work* in it. For, not to mention thoſe many groſs Immoralities, and that horrid Lewdneſs and Debauchery of Manners which betrays ſo great a *Neglect* of Religion amongſt us; that which yet aggravates our Guilt, and heightens the Horror of our Proſpect, is our inſolent and avow'd *Contempt* of it: for how is our moſt holy Religion it ſelf, which is *the Wiſdom of God*, now become the Scorn of Fools, and the very Deriſion of ſuch as *put it to an open ſhame*, and impudently revile it all the day long! How is that *worthy Name by which we are called* publickly affronted and blaſphemed amongſt us! and that not only by thoſe *ungodly Deeds which ungodly Sinners do commit*, but by the many *hard Speeches* and profane Raillery likewiſe of thoſe who ſeem to *glory in their Shame*, and take a pride in being thought the Reproach of their

Maker, and the Scandal of their Times.

Now were ſuch Monſters of Impiety as theſe as rare as Monſters uſe to be; were they either few in number, or inconſiderable for their Quality and Station in the World; we might then hope to have their Sin confined to their own doors only, and that there would be ſtill righteous Perſons enough found amongſt us to atone the heavy Wrath of God, and to incline his Long-ſuffering and Forbearance towards us. But the unhappy proſpect of our preſent Caſe is, that as the Wickedneſs of theſe Men is great, ſo is the Contagion of it likewiſe; and the Danger wherewith it threatens us is ſo much the more formidable, becauſe of the ſpreading Infection and malignant Influence thereof.

For thoſe profane Scoffers of whom I am now ſpeaking, are not content to *foam out their own Shame*, and to *open their mouths in Blaſphemy* themſelves; but they are profeſs'd Advocates for the Cauſe: they ſeem zealouſly concern'd to gain Proſelytes to it; and plainly ſhew, that they are induſtriouſly forming a Party (as much as in them lieth) to laugh the Chriſtian Religion quite out of the World.

And indeed, 'tis very lamentable to obſerve what great Advances they are likely to make in the proſecution of their Project: for, beſides that

that the Minds and Manners of our Youth are ſo generally corrupted by the contagious Example and Encouragement of theſe Men, 'tis too notorious to be conceal'd, that many, too too many of our very Children alſo (leſt the hopeful Breed of this *Generation of Vipers* ſhould be loſt amongſt us) are now train'd up without any manner of ſenſe of their Baptiſmal Vow, and with ſo little *Knowledge of God in the World*, that we can rarely paſs our Streets, and places of publick Concourſe, without obſerving how early they have learn'd to affront their Maker, by ſtammering out their Oaths and Blaſphemies againſt him.

Now if this be the wretched ſtate of that wicked and profane Age wherein we live; if ſuch *Horrible Impiety* as this be ſo openly and ſo univerſally *committed in our Land*; *What ſhall we do in the end thereof?* for, *Will not God viſit us for theſe things? Will not his Soul be avenged on ſuch a Nation as this?* And when he doth viſit us for theſe things, when *his wrathful Indignation is fully kindled*, ſo that he *ſuffers his whole Diſpleaſure to ariſe againſt us*; what ſhall we be able to ſay in the day of our Calamity, unleſs it be with Shame and Confuſion of Face to acknowledge thus much only, *Juſt and righteous art thou, O Lord, in all that is brought upon us. Thou haſt*

done right, but we have done wickedly: and after all that is come upon us for our evil Deeds, and for our great Treſpaſſes, yet *thou our God haſt puniſhed us much leſs than our Iniquities have deſerved.*

But this is too ſad and melancholly a Reflexion for our Thoughts to dwell any longer upon. And it being my main Deſign at preſent, not ſo much to repreſent the crying Guilt and heinous Provocation of our National Wickedneſs, as to forewarn you of the Danger, and to prevent the unhappy Conſequences thereof, I will direct the remaining part of my Diſcourſe as uſefully as I can to this purpoſe.

But what Arguments ſhall I here urge? What Motives of Perſuaſion ſhall I make uſe of upon this Occaſion? If I ſhould take up the Words of *Solomon*, and tell them, that *Sin is a Reproach to any People*; if to the great Scandal which accrues from it, I ſhould add the Folly and Unreaſonableneſs, and baſe Ingratitude thereof; and if to this I ſhould likewiſe ſubjoin the Conſideration of that *Indignation and Wrath, that Tribulation and Anguiſh*, which is ſo ſeverely threatned to it in the Goſpel: all this perhaps might be rallied by ſome as the Common-place only of the Pulpit. For to talk at this rate, ſay they, is the buſineſs of our Trade, and what we have

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our Tythes for, &c. not conſidering, in the mean time, that ſevere Cenſure which we incur if we preach not the Goſpel of Chriſt according to all the reveal'd Terms and Conditions of it, and declare the whole mind of the Lord concerning it. However, for the preſent, to avoid all manner of Exception of this kind, and to diveſt my Character of thoſe Prejudices which the very Name, and Nature, and Deſign of our ſacred Function is ſo unhappily found to lie under (eſpecially amongſt thoſe againſt whom the main drift of my Diſcourſe is here directed) I beg leave to be heard upon this Occaſion, as a true *Engliſhman* only, and a hearty Well-wiſher to my King and Country: for, a due and ſincere regard to the Welfare and Preſervation of both theſe, is what is now chiefly offer'd to our Conſideration from the Words of the Text. From whence it is plainly intimated to us, what thoſe Temporal Calamities are, which by our continued Wickedneſs we ſhall bring upon us; *We ſhall be conſumed, both we and our King.*

The Judgment here threatned is very terrible, and ſuch as ought to be throughly conſidered, and laid to heart, even by the moſt Atheiſtical and Profane Member of our eſtabliſh'd Government.

First

First then let it be conſider'd to what an imminent and apparent Danger the Honour and Safety of our King, *the Anointed of the Lord*, *the Breath of our Noſtrils*, and the Guardian of our Peace, is hereby expoſed.

It was not long ſince that we ſolemnly thank'd God for him as our *Great Deliverer*, and the happy Inſtrument of his Providence, whereby we were reſcu'd from the danger of all thoſe malicious Deſigns which the declared Enemies both of our Church and State had formed againſt us: And we have ſince that pretended at leaſt to ſo grateful a ſenſe of what he hath undergone and wrought for us, that we have not only offer'd up our conſtant Prayers and Interceſſions to Heaven for his Preſervation, but we have moreover devoted our Hearts and Hands, our Treaſure and our Blood alſo, as a Tribute, which we thought but juſtly due to the Merits of a Prince, under the auſpicious Influence of whoſe Courage and Conduct we have been hitherto protected, and who ſtill continues both the Honour and Defence of our Nation. And ſhall we now, after all this, treacherouſly betray him by our own Wickedneſs? and by means thereof draw down upon his ſacred Head thoſe heavy Judgments which yet we have ſo often, with Faſting and Prayer, humbly beg'd of Almighty God to avert? Shall he who

who hath ſo gloriouſly fought our Battels, waſted his Strength, and jeoparded his Life for our ſakes, be nevertheleſs ungratefully *conſumed* upon our account? And ſhall it be ſaid, to our Reproach, that a Prince who hath ſo often braved the *King of Terrors* himſelf, and againſt whom all the moſt formidable Power and Malice of his Enemies was never able to prevail, did at laſt unworthily fall by the Sins of his own People? *Tell it not in Gath, publiſh it not in the Streets of Askalon*; and let not ſo foul a Reproach as this be caſt upon us, leſt the Enemies of our Peace *rejoyce* at it; leſt thoſe who have evil Will againſt us *Triumph* over us.

We may talk of our Loyalty, and make what outward Profeſſions of it we pleaſe; but as long as we ſo openly contemn the Authority, and rebel againſt the Commandments of God, *and will not ſuffer him to reign over us*, all our pretended Faith, and true Allegiance to our Sovereign Lord the King, is mere Complement, and can but little avail him; for we are *Enemies* not *to God* only (as St. *Paul* obſerves) but to his Vicegerent alſo, *by our wicked Works*: and by reaſon of the provoking Guilt thereof, we become Traitors to the Peace and Welfare of his Government, and form a kind of ſpiritual Conſpiracy againſt it, in order to diminiſh the Glory of his Crown,

and

and to ſhake the very Throne upon which he ſits.

For there is ſo near a Relation betwixt a King and his People, that the Sins of the one are oftentimes puniſhed by the Fall of the other. And if this ſhould happen to be our Caſe (which God avert) we muſt thank our ſelves for it, and put it upon the ſcore of our own ſinful Ingratitude; whereby we provoked God to *quench the Light of our Nation*, and to withdraw that Bleſſing which we no longer deſerved to have continued to us.

But if the Honour and Safety of our King be not ſufficient to move our regard in this caſe, let us in the next place reflect upon thoſe ſad Calamities which our Sins are likely to bring upon our Selves and our Country; for the Judgment here threatned extends to the Ruin and Deſtruction of That alſo.

Notwithſtanding the many different Principles and Opinions of Men amongſt us in other reſpects, 'tis obſervable nevertheleſs, that we would be all thought very zealous Patriots, and highly concern'd for the Good of the Publick, the laſting Welfare and Proſperity of *our dear Nation*, carries ſo much charm along with it, that it ſeems to be the Darling Object of All our good Wiſhes.

But how, alas! can this dear Nation of ours be well thought ſo dear to us as is pretended, when 'tis plain that our Luſts are ſo much dearer to us than That, that for the ſake of the one we can be content to hazard the Ruin and Deſolation of the other! How can we be truly ſaid to love our Country as we ought, when at the ſame time we ſo openly correſpond with its greateſt Enemies? and cheriſh thoſe Sins, which, if the former part of my Diſcourſe holds true, muſt in the end lay it waſte, and utterly conſume it?

We All pretend to wiſh well to the Happineſs and Proſperity of our Nation; we argue, and debate, and earneſtly contend for it; we are bravely reſolved, upon any juſt occaſion, to fight for it, and to die for it: but why, amidſt all this pretended Zeal for its Defence, ſhould we not be prevail'd upon to live for it alſo? ſo to live for it, I mean, as that we may not by the Wickedneſs of our Lives and Converſations forfeit our Title to the continued Favour and Protection of Almighty God towards it; for without That, all other Ways and Means for its Preſervation will be found vain and ineffectual: without That the Wiſdom of our Councils will be defeated, the Strength of our Armies ſubdued, and all our vain Confidence in the *Arm of*

Fleſh will be confounded and brought to nought. And when once we are made the Objects of the Divine Vengeance, and miſerably abandon'd to that juſt recompenſe of Reward which our angry and offended God ſhall inflict upon us, what then will become of all thoſe endearing native Rights and Privileges which we now ſeem ſo fond of? How will our admired Liberties be then enſlaved? our beloved Properties invaded? our dear Religion violated and oppreſs'd? and all our ancient *Engliſh* Conſtitution, both in Church and State, quite diſſolved, and given up as a Prey to thoſe that hate us? who when this evil Day is come upon us, will inſolently *ſhake their heads at us, and laugh us to ſcorn*, ſaying, *God hath forſaken them, perſecute them, and take them, for there is none to deliver them.*

This then being the ſad and diſmal Proſpect of thoſe National Calamities which by our manifold and great Provocations we ſo juſtly deſerve, and which, without our Repentance and Amendment, we have too much reaſon to fear; how ſhould the ſerious Conſideration hereof rouze up our true *Engliſh* Zeal for the Good of our Nation? and effectually perſuade us to forſake our Sins, reform our Manners, and *turn unto the Lord our God with all our heart*, that ſo *our Iniquity may not prove its Ruin?* for to apply the Words of

Moſes

Moſes upon a like occaſion (*Deut.* 32. 47.) to our preſent Caſe. That which is here offer'd to our Conſideration, *is not a vain thing for us*; 'tis not a trivial matter, nor a thing of Indifference, to be ſlighted and neglected by us; *for it is our life*: 'tis that wherein the Publick Safety and Proſperity of our Kingdom, as well as our own Private Happineſs, and that of our Poſterity after us, is principally concern'd: the Fate of our whole Government, together with all our Eccleſiaſtical and Civil Rights thereunto belonging, depend upon it.

So that if thoſe more engaging Motives which our Religion offers cannot work upon us; if we will not be reclaim'd, neither for God's ſake, nor for our own Soul's ſake; let us at leaſt, for our King and Country's ſake, be prevail'd upon to turn from our preſent evil ways, and to *do no more wickedly*: for if we do, *their Calamity may riſe ſuddenly, and who knoweth the Ruin of them both!* May God, of his infinite Mercy, avert the Judgment! and give us All Grace *in this our day to know* and to mind *the things that belong unto our Peace, before they are hid from our eyes!*

Glory be to the Father, and to the Son, and to the Holy Ghoſt.
As it was in the Beginning, is now, and ever ſhall be, World without End. *Amen.*

FINIS.